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VOL. XXVI LENT, 1955 NO. 3

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

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(Photo by Brother Paul)

AFTER THE SUMMER RETREAT, JULY 1954, CAMBRIDGE, MASSACHUSETTS

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Middle Row: Fr. Sakurai, Fr. Smith, Fr. Banner, Fr. Williams, Bp. Viall, Fr. McDonald, Fr. Johnson.

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CHRISTIAN REUNION AND THE SECOND COMING OF CHRIST

By Father Wessinger, S.S.J.E.

(A sermon preached at the Church of St. John the Evangelist, Boston, Sunday, August 22, 1954.)

"And the Spirit and the Bride say, Come." (Revelation: XXII, 17.)

DURING the month of August, there assembled in Chicago the Catholic Congress at which papers were read on the subject of Reunion in various of its aspects; while at Minneapolis there was held the Anglican Congress, which deliberated on the general subject of the Vocation and the place of Anglicanism in the world today; and finally, at Evanston, Illinois, there are now going on the meetings of the World Council of Churches at which representatives of almost all of non-Roman Catholic Christianity, are deliberating on the problems of reunion and of the present position of the Church in the world. These congresses and meetings have brought together eminent theologians and devout lay people from all parts of the Christian world; and we may believe that much of lasting value will have issued from them.

As we Catholics ponder the problem of reunion; as we read the reports issuing from these meetings we must first of all have in our hearts a great longing for the visible unity of God's holy Church. It is true, of course, that we can not agree with some things done and proposed in the name of reunion. We must hold fast to the Catholic ministry and sacraments; we believe that inter-communion is the goal to which we are looking forward; that it is the fruit of reunion; and not a means to be used to achieve that end. We sympathize with Christians of the so-called "younger Churches" who see conversions to Christianity lessened by a disunited Church; we know that the impact of Christianity as opposed to Communism would be greatly strengthened by a united Church. And yet as important as these considerations are they are not after all the most important ones. One of the greatest factors in our desire for reunion — for the visible unity of God's holy Church — and one that we do not remember nearly often enough is that the number of God's elect may be made up, and that Our Lord may come again. It is true that the Church exists to help men to live in this world, but we must always remember that the time will come when the Church militant here on earth will be no more, when Our Lord Jesus Christ comes again to take us unto Himself. The Church for a very long time has

neglected her teaching concerning Our Lord's Second Coming; and as often happens under such conditions, some Christians outside the Church have so emphasized this teaching as to make it appear a doctrine peculiar to them. And so it is well when our minds are filled with thoughts about, and desire for reunion, that we should think together of Our Lord's Second Coming. Let us listen then to the voice of the Spirit and of the Bride who is the Holy Church. And as we listen, we hear the cry of our Mother the Church to her heavenly Spouse; and the cry she makes is "Come!" And you and I who hear the voice of the Church are to join our cry to hers, for again it is written, "And let him that heareth say, Come."

And *what* is to come, or *who* is to come? The Spirit and the Bride call out to *Jesus* to come. The Bride is the Church who is calling to her Bridegroom to come and take her home with Him. We know, as St. Paul tells us in the eighth Chapter of his Epistle to the Romans that "the whole creation groaneth and travaileth in pain together until now. And that not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." That is to say, all of God's created universe is waiting for the time when God will come to purge and refine it; all creation is awaiting for the time when God will be all in all. But the special place of this longing is with the Bride who is guided by the Spirit. And the Spirit-filled Church, longing for the coming of her divine Lord, cries out again, "Come quickly, Lord Jesus." The Church bids us plead with Our Lord to come and take us to Himself. And what effect does this cry of the Bride have on us — just ordinary Church-going folk who go out each week to earn our daily bread, or who stay at home and take care of our families? Listen again to the great cry of the Spirit-filled Church — "And the Spirit and the Bride say, Come. And let him that is athirst come." Have these words lost all meaning to us? Oh, I pray that they have not — for how very much we should long for the day of Our Lord's coming; for that wonderful day when "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for God Himself shall be with us and shall be our God."

Yes, this is the promise that Jesus has made to us — this is the end to which we are aiming — the goal which we are seeking.

And as we hear the Spirit and the Bride cry out "Come", so also we hear the heavenly Bridegroom Jesus our Lord answer the cry and say, "Behold I come quickly." And when, perhaps, we doubt our Lord's words and wonder how He could say that He would come quickly when He has let almost two thousand years go by since His Ascension, we must remember that in God's sight "a thousand years are as yesterday when it is passed and as a watch in the night". And we must also remember that Jesus cannot come again until the number of His elect be made up.

We do not know when the end will be — we remember that Our Lord Himself told His disciples that only the Father has this knowledge. But how we are to long for that great and wonderful day of the Lord; and how we are to prepare ourselves for that day! Often on the highway along the Oregon Coast which I used to drive on going from mission to mission, I would see on road-signs, or written on large boulders lying on the side of the road, the words, "Prepare to meet thy God." Yes, we are to prepare to meet our God; and we are to do so with no fear in our hearts. It is true that just as Christ came on earth as Bethlehem's Babe to be our Redeemer, so He will come again to be our Judge. But it is Jesus our Saviour and Redeemer who will be our Judge. And so we need have no fear in our hearts in looking towards His coming, unless we are deliberately disobeying His commands.

Before the fullness of time was come when God sent forth His Son, there had been many generations of faithful Jews waiting for the coming day of redemption. As we read the Old Testament, and especially the Book of the prophet Isaiah we enter into the prophet's great longing for the day when Messiah-Emmanuel will come on earth. In each generation there were a faithful few of God's people who prepared themselves for His coming. Finally God was able to send forth His angel knowing that in the person of Mary He would find one who would give herself completely to His holy purpose, and who would allow herself to be the instrument of His coming. It seems as though there must be a similar preparation for the second coming of Our Lord. It is true that we know not the hour of His coming, "Whether at even or at midnight or at the cock crowing or in the morning"; but we do know that we are always so to live that we will be ready for His coming. And we know also that we are to have a great desire and a great longing for His coming. We may be sure too, that as there was always a faithful remnant of

Christian Reunion and the Second Coming of Christ

God's chosen people in the Old Dispensation who constantly, generation after generation, watched and waited for the redemption of Israel; so there must be too in each generation in the life of the Church a faithful number who are praying and longing for the time when Our Lord will come again. It is because the Church has often failed to preach to her faithful, and to the world, the message of Our Lord's Second Coming that this preaching is now largely found outside the Church. And yet we know that God's saints and holy ones have always longed and prayed for Our Lord to come. This note of longing, waiting, and praying, is one of the most characteristic elements in the teaching of Father Benson. Perhaps some of you remember that it was said of him many years ago by an old woman in St. Monica's Home here in Boston when it was still in the "West End," that "The Father is always looking up, he wears himself out with looking up." The Father was always looking for Our Lord to come; and in a retreat which he gave at Cuddeson Theological College in England to a group of men about to be ordained to the priesthood, he said, "A priest ought always to say Mass with great expectancy: he ought to be prepared for the Host and everything else to fall away, and Jesus Himself to appear."

How are we to make this longing for the coming of Jesus more real to ourselves; where are we going to find help in keeping on longing and praying for Jesus to come? The Church guided by God's Holy Spirit herself provides us with the answer to these questions. It is in the Mass, and especially in our acts of Holy Communion, that we find the answer to these questions. For as Sunday after Sunday we come to Mass, and as we receive Holy Communion, we are living in a continual Advent; for Jesus who Himself said, "Behold, I come quickly", does not wait to come to us until He shall come at the last; but rather He comes to us even now in Holy Communion. And there is no better way to revive the hope of Our Lord's Second Coming in our own hearts, or to prepare the Church for this coming, than by the frequent attendance at Mass and the frequent reception of the Blessed Sacrament.

In the prayer of Consecration in our liturgy the priest says of our Lord, "And did institute, and in his holy gospel command us to continue a perpetual memory of that his precious death and sacrifice" — to continue it — how long? — forever? No, only "until his coming again." As we prepare ourselves for our Holy Communion,

we are preparing ourselves first of all to receive our Lord when He comes to us in His Sacramental Presence; but we are also preparing ourselves for the time when He will come to us no longer under the veil of the sacrament, but in all His beauty and splendor and majesty. And so we should be making our communions with great regularity, for at every Mass Our Lord invites us to come to His Supper, invites us to sup with Him; yes, to receive His very Body and Blood. Our Lord Himself is God's greatest gift to us, and Our Lord gives Himself to us in Holy Communion.

As we come each Sunday to Holy Mass — and this of course is not only our great privilege but also our duty — and as we come regularly to receive Our Lord in His holy Sacrament we can not help but long and pray for the time when Jesus will come again in His glorious majesty; when we shall no longer see bread and wine, but when we shall see Jesus as He is — when our eyes shall behold the King in all His beauty. Perhaps some of us will still be here on earth when Jesus comes! But it really does not make much difference because the Church is one — militant here on earth, expectant in purgatory, and triumphant in heaven. And whether we be here, or in the Church expectant, we shall see Jesus as He is. "Already here and now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." Think what St. John is telling us here; we shall see Jesus as He is, because we shall be like Him. "Blessed are the pure in heart, for they shall see God," says Our Lord to each one of us His followers. So we must pray and long for the day when Jesus will come again, when He will come as Judge, but when He who will be the Judge will be no stranger, but Christ Jesus Our Lord. Oh, the wonder of that great day! Oh, the joy of seeing Jesus! Oh, the joy that will be ours if we so live now each day that when He comes to us, He will be able to say to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

To long for the end, to pray for the coming of our Lord, will not mean that we shall forget that we must be ready to work and suffer and to strive now until He come. Rather, as we listen to the voice of the Spirit and the Bride saying, "Come, Lord Jesus", we will work all the harder to make ourselves and the Church ready to receive our heavenly Bridegroom. If the Church and all her members really believe that our Lord will come again, then she will also know that she must be in a constant state of alertness. Father Benson has

written, "The only cry to arouse the Church is, 'Behold, the Bridegroom cometh'."

This then is our hope — this then is our faith: — not only that Jesus Christ has come already in the flesh as Bethlehem's Babe; not only that Jesus is here now present with us in His Spirit-filled Church, and in the Blessed Sacrament; but also that He will come again. And thank God, Jesus is the same yesterday, today, and forever. And so we must desire and pray for the unity of the Church, and the gathering in of God's elect, so that Our Lord may come to take us, not only as individuals, but as members of His Body the Church unto Himself. We are so to prepare ourselves each time we receive Holy Communion, that we shall be ready to receive Jesus when He comes to us no longer in the Sacrament, but in His own likeness, as He is. Even now we must prepare ourselves, so that whenever we hear the cry, "Behold the Bridegroom cometh," we may go out to meet Him, with awe and fear, but also with great joy, knowing that the time of our longing and of our exile here on earth shall at last have been ended.

"And the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst come. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus."

STARS

Shining . . . twining
The veiled Milky Way,
At times so far from us,
Again very near;
Signaling to us,
Their gleam speeding hope,
Silently telling us
Love was born there.
Twinkling . . . sprinkling
Peace on those gently,
Who through the night watches
Keep tryst with the stars;
Flashing their message
In splendor and glory,
Telling us always
God is up there.

— *Cornelia Hall.*

HARUNA – SO

The Sanatorium and the Sisters of Divine Charity.
By Brother Paul, OBL.I.W.

TUBERCULOSIS is one of the worst scourges of mankind. It has been little understood up to the beginning of this century and, even up to the last twenty years, its treatment and possible cure has only been available to the well-to-do. It has been always associated with poor food, over-crowding, overwork and lack of fresh air. These conditions are frequently met with in the islands of Japan, so the invisible bacillus has long been active, bringing untold misery to thousands of promising young lives. With the realization of a possible cure, the demand for hospitals and sanatoriums is immense, but still beyond the pocket of the poor man.

The story of the idea and its fulfilment at Haruna-So Sanatorium starts in the noted silk town of Kiryu, in the central plain of Japan, not far from Tokyo. Here lived two young Japanese men who had recovered from the dread sickness by means of treatment in an expensive Sanatorium. They knew well from bitter personal experience, the long fight and its cost that put it beyond the hope of those whose families were poor. And at this critical time in their lives, they were converted and baptized into the Episcopal Church. After this experience they felt inspired to do something for the sick poor who could not pay for the long months in a Sanatorium. So among their friends they formed the "New Life Association," choosing this title because they were full of the new life given them in their renewed bodily health, and the new spiritual life received at Holy Baptism. The little Association of those willing to give financial aid, however small, to the venture of a Sanatorium for the sick poor, who suffered from the "White Death" grew rapidly and the founders were enabled to publish a small monthly magazine *"New Life"* to reach a wider circle of sympathizers.

Father Kimura, S.S.J.E., was Rector of Kiryu at this time and was a close friend of the two young men whom he baptized. He became an Associate and contributed frequently articles to the magazine dealing with the effect of the Catholic Faith on recovery from tuberculosis. Later the President doctor resigned, and the Father was invited to take his place.

In about two years the Association had collected sufficient funds to start to build their Sanatorium. It was difficult in a land as over-

crowded as Japan to find a suitable site, as many people do not like a hospital near their home. But Mr. Hara, an ardent member of the New Life Association, had a brother who owned many acres of farm land on a mountain side, with a good road for public buses and no village nearby to object to the sick folk. So the Association bought a few acres here by the roadside that was served by a two hourly bus from Takasaki, the nearest railway station.

In 1938 the first buildings were erected. Fourteen beds were ready for patients, and these were quickly filled. The work went well, but the buildings were hopelessly small; also the cost would be considerably less if there were more patients as well as more expert help available in larger buildings with better equipment. Again one individual seemed specially chosen to help at this important time. The Christian wife of a Dr. Matsumoto, a well-known lawyer and a Government official, aroused her husband's interest in the effort. He gave generously, realizing the value of the plan, so twelve acres more land was bought. To mark the Association's appreciation of his generosity a small hill in the area was named "St. George's Hill" after his first name. It is interesting fact that this Doctor with his Christian name, although he behaved like a Christian had not at that time been baptized. However, a few hours before his death on October 8, 1954, he received the Sacrament.

All this time Father Kimura had been taking the closest personal interest in the project, helping to forward the work with all his power. Of course his main preoccupation was to get people interested in the Catholic Faith. The Association was primarily Christian, but its work was not confined to Christians; all sick poor were eligible to its beds and care. The employees also were Christian when possible, but the majority could not be, being ordinary materialists or tending to some form of Communistic thinking — although not active Communists. It was plain to him — indeed he had observed it in other Christian works — that half the effect of social work failed when so large a proportion of employees were not Christian. There seemed no answer to the difficulty and yet an answer was sent to him in the person of two young women. They came to the Father, asking about the possibility of Japanese Religious Life. They wanted to be "Sisters" but there was no money available to keep them, while they learnt this new way of life.

Fr. Kimura thought the matter over for some time and asked the advice of others, and then told the young women that the kind of

life they desired was possible under his direction if they were willing to work as full time nurses on the staff of the Sanatorium. This meant that they could be "religious" only in their spare time, but they were not daunted by this heavy schedule of work and prayer. The Father begged the loan of a spare room for them in the Sanatorium, and drew up a simple Rule of Life for them. They met together three times a day for their Offices instead of the customary seven, and they could not refuse Sunday duties in the hospital. The Father stressed the need for them to carry out their nursing duties with the utmost devotion and prayfulness. He urged that they show by act — not word — that they were wholly given up to Christ's work. His Will, not their's, must be done. So these new Sisters began their work in 1949, ten years after the founding of the Sanatorium.

While the salaries of these new "Sisters of Divine Charity," were sufficient to feed and clothe them, they did not permit of a convent, however modest, to be built. So the Father interested his Japanese and American friends in this newly formed Sisterhood. About this time, the Father Superior SSJE happened to be visiting Japan and was greatly impressed with the Sisters. On his return to America, he gave a number of talks on Japan, illustrated by Kodachrome slides. He spoke of the needs of the Sisters at Haruna, and as a result was always given substantial help toward financing the building of a little convent for them. By this means he collected several hundred dollars.

It was on June 23rd, 1949, that the two first Postulents were admitted. On June 29th, 1950, they were clothed as Novices by Bishop Okubo of North Kanto. On St. Luke's Day, 1951, the ground was broken for the little convent, to be called St. Mary's; by the end of the year it was completed. On Sept. 25th, 1952, four more Novices were clothed, and Sister Mary Nakawaki took her first Vows. This double ceremony took place in the nearby town of Takasaki, and more than a hundred persons were present. In 1953 the second Sister took her first Vows, and in 1954 a third Sister.

There was the need for an official Habit and a tested but not too restrictive Rule of Life for the Sisters. The Sisters of St. Anne at Arlington Heights, Massachusetts, were asked if they would lend their Habit and Rule to this young and untried Sisterhood. The Mother Superior and the Sisters gladly agreed, even making the first

habits, girdles, veils for them. In 1954 Mother Miriam and Sister Maria Dolorosa, O.S.A. visited Japan and spent two days at Haruna-So, much to the delight of the Father and Sisters; who now realize that there is a strong personal link with St. Anne's at Arlington, with many possibilities for the future.

Father Kimura never forgets to tell visitors that, much to his delight, the whole workaday atmosphere of the hospital has changed since the coming of the Sisters. They teach the Faith only by their acts, but this is teaching that all can understand. They are much respected and looked up to by patients and workers alike. And they are a great joy to their Father-in-God. He will also add that the Sisters aspire to do all kinds of work in the Church, the nursing is only one of their possible uses. One Sister is already a qualified kindergarten teacher, another has gone for a two-year course in Theology in Kyoto.

It is not easy for an American to describe a wholly Japanese institution like the Sanatorium where everybody is Japanese-speaking and especially so when he has no technical knowledge of medicine. His attention is too much occupied by the fascinating yet minor differences between the domestic customs of the two countries.

No place could be more healthy and beautiful than the site of the hospital lying on the south side of Mt. Haruna, with the invigorating mountain air blowing cool at all times. The site is fairly flat, but it falls away steeply to the plain below on one side, and rises sharply to the heights ahead on the other. The background is formed by the rugged peaks of Mount Haruna, not more than four thousand feet high, but standing isolated in rocky grandeur. The eyes are always drawn to it, as the colors change constantly through the day, grey, blue purple, straw or bright yellow.

One of the pleasures of the Japanese countryside is that there is no law of trespass. One may walk everywhere by the narrow paths that border the tiny patches of cultivation: rice, mulberry shrubs for the silk worms, wheat, cabbages, rape and other vegetables.

The cluster of the Sanatorium buildings lie each side of the road in full sunshine. The oldest buildings are now dun colored, the later ones white and shiningly new. Among these stands the tall red painted chimney of the furnace that heats and warms the whole sprawling place. It is fed on coal and damp saw dust. There is a

small wooden church, wherein the Sisters sit up in the part nearest the Altar, of course on the straw tatami matting — no chairs.

I was a guest in one of the assistant Doctor's houses, a nice three-roomed place, with the minimum of Western furniture. I had the privilege of sleeping in quilts on the tatami. I ate in the hospital dining room of Japanese food, with chop sticks, but at a table with chairs. This was due to the hospital being run on Western lines. In a Japanese hospital the patient supplies his own food and bedding, a relative moving in with him to perform as cook and part nurse. The beds here were the usual iron hospital type but instead of mattresses they had rectangles of tatami matting. I suppose this was to make the patient more at ease than to feel a foreign mattress under him when sleeping.

The main stay of each meal was a bowl of hot rice, just plain without any salt, sugar or milk. The flavour was in the other dishes, or one could put Soya sauce on to it. Fortunately I am fond of all kinds of fish, and here it was served daily, with pork twice only during the week. Sometimes there was toasted bread instead of rice for breakfast; and always the bean soup, which I grew to like very much.

In the new part, was the large new kitchen with an enormous boiler for rice, looking as if it would hold half a hundred-weight at a time. I forgot to mention green tea with every meal, but this becomes so much a part of the Japanese surroundings that one ceases to note it.

As in all houses in this country, outdoor shoes had to be removed at the door of the hospital and slippers worn on the polished boards of corridors, wards and all other rooms.

The nurses wore the regulation white as did the doctors and all assistants; but the patients able to walk about still kept to their Japanese informal kimono. Dark brown, blue or grey for the men: bright cherry for young girls, progressively becoming darker and more drab as the age of the women increased. The only bright color in Japan, other than street signs and natural beauty, are the lovely joyous colors of the young girls' garments. Geta or wooden slippers were worn by all the patients and generally by the staff as well as they are much cheaper and easier to slip in and out of.

On my first afternoon I was invited to a tea party at the little convent. Very little English and no chairs. After about an hour-and-

a-half when we got up to go my legs were stiff. This impressed the Sisters so that whenever I came again — and I went twice a day to their Offices — a Western style chair was given me. At first I felt shame at my weakness, but as all regarded it as mildly amusing and pleasant, I accepted it. The same happened to me in the church, but as there was no chair here, one had to be fetched from a neighbour. However I solved this difficulty by using the stool by the harmonium, until it was needed.

The Sisters on this occasion wore the nun-like nursing uniform, very suitable for Sisters although it is white, and I hardly noticed the lack of the religious habit. But they wore their habits on Sundays and other days when not working in the wards. This is dark grey with black veil and grey girdle.

Later I was present at the Clothing of two Novices that took place in their little chapel. It was all done very nicely in the cramped space, with Bishop Okubo his usual dignified self.

All the Offices were in Japanese, but I could follow them quite well in English, as I could the Holy Eucharist. It gave me pleasure to hear the Sisters read the Bible in Japanese as they did it with great efficiency, which means they must have prepared it beforehand. Owing to the complicated variety of the characters used nobody can read it straight off unless they know it well.

I was present at a Japanese Episcopal Confirmation. The practical details were interestingly different. Instead of the women wearing veils, they each placed a large white handkerchief over their hair, as each in turn walked up and knelt before the seated Bishop. Then the men came and knelt, using a handkerchief in the same way. I did not ask directly but I surmised that special veils would raise the cost of this rite, so this solution solved the difficulty. And the Japanese sense of cleanliness would make the men protect the Bishop's hands in the same way.

When I was shown the little convent it was explained to me that there was no kitchen or bathing facilities, the Sisters being full-time nurses used the hospital dining room for all meals, and the nurses' bath. I was surprised but nobody else seemed to think it unusual, but at least it was agreed that it was desirable that they should have meals and baths available in their own house when they could afford these luxuries.

The little convent is built of wood with the usual dark-tiled roof. It has eight rooms, four on each side, divided by a corridor. I have just heard that Father Kimura is busy supervising the building of four additional rooms and a separate chapel. This includes, possibly, a bathroom and kitchen. When I was there one of the living rooms was used as a chapel, so the Sisters' living space was very cramped.

Outside the house stands the bronze bell under its little penthouse roof supported by four rough poles. It was made by Japanese bell founders, but in Western-style, and is the gift of many American and Japanese friends. At present only the Angelus is rung on it twice a day: but it can be heard all over the Sanatorium.

One day I asked Father Kimura why he called the Sanatorium "Hannah-So" on occasion. He replied that it was the local pronunciation of Haruna-So and it suggested the Biblical character of Samuel's mother, so he often used it. The word *"So"* means a collection of buildings, rather like "Compound" — less than a village yet more than a house. It does not imply hospital or Sanatorium as Japanese do not like to live for many months at a place with these words in the address, so the Association was content for their Sanatorium to be a *"So"*.

While I was there builders were working away steadily at new long wards. Already there were two hundred and ten beds, soon there would be room for many more, thus extending this excellent work to help poor Japanese who cannot afford expensive hospitalization for a long period. But they pay what they can, and this with the fifty-fifty Government grants (the Government will pay the half of any new equipment) steadily expands the ability of the New Life Sanatorium to help those in need.

At Haruna-So I saw the beginning of two excellent Christian works. The Japanese Sisters of Divine Charity — a brave venture of faith by these young women—and the Christian work of brotherly love in the building and organization of the Sanatorium. Surely the Lord will bless both ventures of faith.

VIEWS AT HARUNA-SO

(1) The Convent, before enlargement, and the Bell-tower. Mount Haruna in the background. (Photo by Brother Paul)

(2) Group at the dedication of the enlarged Convent buildings, September 29, 1954. Father Kimura, S.S.J.E. at the left.

COMMUNITY CHRONICLE

THE Father Superior conducted a Retreat for the All Saints' Sisters at their Convent at Catonsville, Maryland, early in November. On the last Sunday of the same month, he preached at High Mass at St. Clement's Church in Philadelphia. That Sunday was within the Octave of the Patronal Festival of the parish. As some of our readers will remember, the Fathers of the Society were in charge of this Philadelphia parish many years ago, so it is always a happy occasion when one of us can return for a visit to this pioneer Catholic parish. Following the sermon at St. Clement's, Father Williams began an eight-day Mission at St. Luke's Church, Germantown, Philadelphia. He conducted a day's Retreat for the Sisters of St. Margaret at their Convent in Louisburg Square, Boston on the last day of the old year.

The Father Superior also preached the sermons at the Professions of Sisters at St. Margaret's Convent in November, and at All Saints' Convent, Catonsville, Maryland, in January. Toward the end of January, he visited the Convent of the Transfiguration at Glendale, Ohio, where he showed some Kodachrome slides taken on his recent visit to Japan, and also conducted a brief Retreat. It will be remembered that the Reverend Mother of the Sisterhood of the Transfiguration, with one of her Sisters; as well as the Reverend Mother of St. Anne's Convent at Arlington Heights, Massachusetts, accompanied Father Williams on this Japanese visit. The same pictures have been exhibited at several other places as well, including the Arlington Heights Convent. The Father Superior would be glad of further opportunities of showing these slides, with the object of arousing further interest in the Japanese Church — its needs, and the opportunities there.

Father Gross, the Assistant Superior is again this season acting as Vicar of the Mission Church of St. Augustine and St. Martin in Boston.

Father Banner is the Vicar of The Church of St. John the Evangelist in Boston. Father McDonald is in residence with him at the Mission House in Bowdoin St. Following Christmas, Father Banner left Boston for a three weeks' visit to Texas. During his absence, Father Clayton, the Deputy Assistant Superior took his place at the Mission House.

Father Clayton conducted a week-end Retreat for laymen at the Monastery in Cambridge, January 22-23.

Community Chronicle

Father Smith, in November and December conducted a number of Parochial Missions in the Virgin Islands, U.S.A., at the invitation of Bishop Swift. At the close of the missions, he went on to Nassau in the Bahamas, where he spent Christmas with Bishop Spence Burton, S.S.J.E. He returned to the Monastery in Cambridge at the end of the year, and conducted the week's Christmas Retreat for the Brethren there from January 3rd to 8th. Following this, he left for Toronto, Canada, for a visitation to the Sisters of St. John the Divine.

Father Cooper, of the English Congregation, visited St. Francis' Church, Chicago, in November, to supply for Father Pedersen, the Vicar there, who was in Jackson, Michigan, conducting a School of Prayer. Father Cooper returned to Cambridge in time for Christmas. He will remain with us until next Spring; when he will be going to Bracebridge to visit our Canadian Brethren, before returning to England.

Father Upson writes interestingly of his visit to the Houses of the Society in England. He is having much opportunity there for preaching and conducting Retreats. We are hoping to have him home again in June.

Father Sakurai is also now in England. He will continue his visit to the English Congregation until May, when he expects to sail for Japan on a Japanese freighter.

Father Wessinger conducted a week-end Retreat for laymen at Cambridge at the end of January. Following this, he will be going to Chicago for several weeks at St. Francis' Church, while Father Pedersen is on a preaching Mission at Granite City, Illinois.

Father Appleton conducted a day's Retreat for the Sisters of St. Margaret at New Hartford, N. Y. at the end of December. On January 22nd, he gave a brief Retreat for the Community of the Holy Spirit in New York City.

After a very lengthy illness, with long stays at hospitals in Baltimore and Cambridge, Father Everett has made a splendid recovery, and is well on the way to vigorous strength. He is most grateful for the prayers of many that upheld him in his serious illness. Father Keller, our Oblate Father, who also was recently hospitalized, has returned to his duties at the Monastery.

At a Chapter of the Society, held in October at Bracebridge, Ontario, Canada, Father Thornton was elected Father Superior of the Canadian Congregation, to succeed the late Father Morley.

FROM THE MONASTERY LETTER-BAG

#5 Watergate,
Outside Chung Cheng West Road,
Taipei, Formosa.
November 28, 1954.

THE whole last half of Summer and all the Autumn have been touch and go with typhoons, one after another, down to "S" — Sally, all of them more or less threatening Formosa. I moved my things to a safe place in July, and have not yet brought them back. Once in August, I had to leave my house for a night; and then when everybody thought the season for floods was over; in the second week of November there came the worst flood of all and covered this whole area to about 2 feet. The water rose quickly after dark and I had only time enough to remove 3 pedicab loads of things —bedding, drugs, clothing—and piled the rest on tables and shelves and hoped for the best. It was 5 days before I could get back. The water had not touched my abandoned belongings but had soaked the walls and board floor of the shack and I was a week or more getting the deposit of slimy mud cleaned up and my warped floor boards back in place. The shack walls will have to be done over inside with cardboard and paper, and the whole interior recalcimined. I think I shall have it yellow this time. The flood did much damage to the garden, quite killing out the grass. My farmer neighbours lost all their crops, all plastered down with mud. Also the offal and cesspools of the dump got washed about everywhere and further polluted the area. Well, I hope it is over with now, and I can settle down for the Winter. The place is not the attractive spot I picked at the beginning of this year. The thing across the way that started as a drink-singing joint, after a few weeks of quiet, following failure, has turned into a horse-riding park of all things. Some couple-dozen broken down army plugs have been brought in, a track fenced in, and people invited to ride at $10 Taiwan per hour. At least there isn't much noise connected with it, except a gas engine to generate light at night, and of course, a radio. But the whole idea is offensive, and my view of the river remains blocked by the beer hall, now turned into stables. My neighbors have increased in numbers — the bonafide neighbors, the pedicab population — until the police stopped them from putting up more huts. I am surrounded now on three sides. The only open side, toward the turnip field I have

taken and fenced in myself and keep it for a "kindergarten." A real kindergarten — no teachers, no books, no games — nur ein garten mit kinder — und *fuer* kinder! — a clean dry place for the littlest ones to sit, out of the mud and filth of the dump and their own homes. Every day I give hot milk to 60 of them, all below 6 years. Such a squealing you never heard, but all so polite and self-controlled. These Formosans are nice people. I get ever more attached to them.

The Army job continues. — I now have Mass at three different places in Formosa — Taipei (here), Kao-Hsiung (extreme south), and Tainan (a little north of the latter place). The two last are week day services and it speaks well for the people there to come out at all. Last time on my way back, the China Air Force flew me over to the Pescadores — thirty minutes off the west shore of Formosa, opposite Tainan. I was surprised to find the main island so large and settled — scattered villages with plenty of open fields. Not a tree, dry fields, no rice. There was such a strong wind that I did not venture away from the airfield, but saw the general features from the plane.

Taipei, Formosa.
Jan. 1, 1955.

Since the flood in November I have been rather disorganized at home. I haven't yet got the house put into shape, but I did get my things back from the godown and stuffed into the small space of the shack. The rainy season set in right after the flood and has made the outdoors quite messy with mud. The police have been pulling down the building across the way and at last I can see the river again and feel more spacious, but as the materials that made the building are left on the ground where they fell, that has added to the general disorder of things, and now the Mayor of Taipei declares he wants all of us dwellers by the river to move elsewhere — *that* hasn't made for any feeling of security or comfort. So I may be uprooted after all!

The relief work has gone on steadily. At present I supply milk to sixty children under six years of age — every day one bowl of *hot* Carnation Milk with vitamins and sugar added. One of my villagers produced triplets last week — that is what brought Mr. Mayor down to have a look-see; and the mud and general disorder must have elicited his disquieting proposal. He did say, however, that he would find the people another and more suitable site.

Christmas in the Armed Services was really something this year. A Midnight Mass, jam-packed with about 75 Communions. The

place is full of Episcopalians, if they would only come out. There was a 9:30 Mass on Christmas day with another good congregation, and also on the Sunday. On Monday I went to the south — Kao Hsing — where there were 19 Communions, and next day to Tainan where there were 10 Communions and two infant Baptisms. The Kao Hsing people are starting a Sunday School. To-day, at the Commanding General's reception, I met at least six new Episcopalians just arrived, or who have been in hiding. Our monthly parish meetings have become the thing in Taipei. And you should have seen what a Christmas the congregation gave me. After the Mass Sunday (26th) we went to the Officers' Club for the opening of presents — all for me — about a dozen gaily-wrapped packages — a lamp "Solar", a pressure mantle affair; a wool blanket; shoes; socks; woolen underwear; shirts; sweater coat; fruit-cake; tinned food; handkerchiefs; and six small dolls dressed as nuns "to help in the relief work"! All in all, it was about the nicest Christmas I ever had.

LETTERS FROM FATHER DALE, S.S.J.E.

St. Michael's Monastery
Oyama, Tochigi Ken, Japan
December 14, 1954

Brother Barnabas is doing a fine job with our Sunday School and Bible class, and does it practically alone because the two Japanese Fathers are nearly always away on Sundays. It began with only the children of Shimadagashi, our own immediate village, but the news of it spread and the children of Kizawa village at the cross-roads wanted to come, and then some children from the next village up river beyond Shimadagashi. So now we usually have about forty of them every Sunday, rain or shine. Our little cottage gets jammed with them. The children are frightfully keen about the Sunday school. It's rather wonderful, isn't it, that we have this opportunity to know every child in this region and get acquainted with the families? Oh, for two or three Japanese Sisters at hand each week to help us with them! I have been gathering presents for their Christmas party — children's books. They are so delightful in Japan, and so artistically illustrated. Every title which I have purchased is different, and it is my idea that they can lend their books round to one another after they have read them, and have many new windows opened on their somewhat limited world. I do hope that people at home are heeding my pleas, and sending you some dollars to pay for the books and the Christmas sweets for our almond-eyed lambs.

(Photos by Father Dale)

SUNDAY SCHOOL AT OYAMA, JAPAN

(1) Brother Barnabas and Father Dale with some of the children in front of the cottage.

(2) Brother Barnabas conducting an outdoor class.

Cowley

Oyama, Tochigi Ken
December 28, 1954

Thank you for your letter which arrived on Christmas Day. As we offered our three Masses that day for the whole Society throughout the world, and its associates and benefactors, I was quite conscious of the bonds which hold us all together with one another and in Him; and I was especially happy that the Christmas Day's mail brought a letter from you in Cambridge and one from Father Sakurai in Oxford and a radiogram from Bishop Burton in Nassau.

Our Christmas was very quiet here. Only Father Haratani had to be away — at the Nikko Church. He left early on the 24th, and they had a Midnight Mass there as well as another Mass on Sunday. He did not get home until very late Sunday night and rested in bed yesterday, as he was very tired, and it seemed best to take that precaution and not risk getting a bad cold. In Nikko it was very cold, and already there is snow there, although we have not yet had any around here. He stayed each night with a different family of the parish, and I am afraid his accommodations were anything but comfortable. More like those of the first Christmas at Bethlehem, probably.

This year, for our Christmas dinner we fell back on the good old Japanese dish of *sukiyaki,* the ingredients of which we could purchase in our poor little shops of Oyama-machi. Yesterday, when we were all at home again, I gave the family a foreign-style dinner with such things as we could get from our own garden and local shops.

Our Christmas party for the children was a great success. We had fifty altogether, including a few grandmothers with small babies on their backs.

January will be a busy month for us. Father Kimura left for Haruna-So this morning, and will not be home again until the 8th. Father Rose leaves New Year's Day for Tokyo to give a retreat for women missionaries at the Epiphany Mission House on the 2nd, 3rd, and 4th; then he will go to Yokohama to visit an American family there for a couple of days. I am to give the Epiphany Sisters a quiet day for themselves on January 11th.

From the Monastery Letter-Bag

LETTER FROM FATHER KIMURA, S.S.J.E.

Oyama Shudoin
Oyama, Tochigi Ken
Nov. 13, 1954

I am sending you some pictures of the completed Convent (at Haruna-So). The house looks much better than formerly. It is painted in blue and cream, but the Convent cross is green. Two cement gate posts make the Convent dignified.

The Oratory and Common Room are divided by sliding doors. We may use both of them as a Chapel when we need much room, and 40 or 50 people can sit on the *tatami* in the Japanese way. One of the pictures shows the congregation present on Sept. 29th, when Sister Theresia took her vows. The altar cross on the wall is the one that Father Cole McKim gave to a physician, Dr. Furukawa. His son, one of the Trustees of Hannah-So gave it to the Sisters, in memory of his father. So the cross serves as a memorial of two persons.

LETTER FROM THE REV. WILLIAM BARKSDALE, OBL.I.W.

Eleuthera, Bahamas
Dec. 16, 1954

Eleuthera is probably the most important island in the Bahamas, outside of Nassau. The chief occupation here is farming — they have two big crops per year — tomatoes and pineapples. There is some tourist industry and this will probably develop — actually this island is far more beautiful than Nassau. The people are largely negroes with a number of wealthy Winter people, who have little to do with the Church. Actually in my four stations, I have only six white communicants. This is one place in the world where the Anglican Church has led in negro work, and as a result we have lost the white Bahamian. My people are very poor, in fact some are really destitute. All four of my churches are in need of repair, and we need vestments, and indeed, almost anything else you can think of. If you know of any rich folk who would like to give to missions, let me know!

My headquarters are here at St. Patrick's Church, Governor's Harbour. Both the Rectory and Church are large, but with only 125 members. We are located on a little neck of the island and look out to sea on both sides. I am kept well supplied with fish, conch and large crayfish. My parishoners are very generous with their food-stuff. At present we have more tomatoes than we can eat.

New Addition to the Convent.

Altar in Sisters' Chapel

Mass at the taking of First Annual Vows by Sister Theresia. September 29, 1954.

From the Monastery Letter-Bag

From Governor's Harbour I go in both directions. (I have learned to drive quite well, thanks to Fr. Guild.) North of here, I have St. Agnes' Church at a very primitive settlement called the Cove. This is one of the most beautiful spots on the island and the people are wonderful — they turned out to meet their new priest in hoards. I was there Sunday for one of the most unique Masses ever done, I'm sure. All the music was accompanied by a large bass horn. I almost jumped off the foot-pace when I heard this great boom — it was really very beautiful.

South of Governor's Harbour I have two places; St. Margaret's, Savannah Sound, and St. Columba's Tarpum Bay, 30 and 40 miles away. My schedule at present involves three days a week on the road. I try to stay overnight in the outstations which gives me a full day for visiting and clearing up "business."

The position of an Anglican priest here is something quite different from the states. Everyone thinks of the Anglican priest as a necessary part of the community — and great respect is nearly always shown. Only the Anglican Church is spoken of as the Church, the others are called chapel. I was in court last week and was given a very special seat — also we have the right to visit schools and to make recommendations. We are looked to for legal advice, medical aid, etc. The local Baptist minister often comes to the Rectory for theological advice. The community here actually keeps time by our Angelus, and many non-Anglicans pause for a short prayer when it rings. There are only three churches here at Governor's Harbour; Methodist, Baptist and Anglican. This is quite unusual for the Bahamas — they generally have all manner of strange sects. The Methodist minister is a nice young chap with a wife and baby — we get along very well; they are both good company and his wife is an excellent cook.

I can't miss telling you about the singing here — the first time I heard my people sing Mass, it nearly brought tears to my eyes. They sing very much like the American negroes, only louder, and with a bit more feeling. Please keep me in your prayers.

BOOK REVIEWS

EARLY CHRISTIANITY. The Purpose of Acts and Other Papers. By Burton Scott Easton. Edited by Frederick C. Grant. (Greenwich, Conn: The Seabury Press, 1954.) Cloth. Pp. 158. $3.50.

THIS volume serves admirably as a memorial to the life and work of the late Dr. Burton Scott Easton. His contributions to New Testament criticism and early Church History already rank among the enduring achievements of recent American scholarship in those fields. The distinguished editor of the papers under review, Dr. Frederick C. Grant, includes at the outset a biographical summary and professional evaluation, paying full tribute to "the amazing versatility and inexhaustible store of learning" characteristic of Dr. Easton's writings.

Those familiar with his earlier studies of S. Luke will be prepared for the clarity, vigor, and freshness of approach he brings to this later study. "The Purpose of Acts" deals, as the title indicates, with the motivation of the book rather than with the vast ramifications of detailed exegesis. Why did St. Luke write "The Acts"? The obvious purpose was to record the mighty outpouring of the Holy Ghost upon the Apostles, thus validating their claims as agents of the Divine Commission.

A more subtle but no less powerful motive, Dr. Easton shows, was to gain the ear of the Roman civil authorities. In brief, he points out, "The Acts" was a plea for religious toleration as well as an apologia for the Faith. St. Luke based his plea not on the classical Greek concept of freedom of thought and worship but rather on the Roman concept of permissibility under due process of law. From the days of Julius Caesar the Roman imperium had extended its full protection to the Jewish communities not only in the Holy Land but also throughout the Dispersion in the wider Mediterranean world. Judaism was recognized officially as a *"religio licita"*, and therefore entitled to freedom from molestation at the hands of their Gentile neighbors, many of them violently anti-Semitic. Taking full advantage of this status, St. Luke based his case for toleration of the early Church on the ground that the Apostles were the lawful heirs of Moses and the Prophets. This thesis Dr. Easton abundantly supports by specific citations from the text of "The Acts."

Three shorter papers in the series treat briefly with the Church in the New Testament, Jewish and early Christian ordination, and authority and liberty in the New Testament.

S. T.

Book Reviews

JESUS AND HIS MINISTRY. By Wallace Eugene Rollins and Marion Benedict Rollins. (Greenwich, Conn: The Seabury Press, 1954.) Cloth. Pp. 299. $4.00.

THE quest of the historical Jesus goes forward, as it should, despite the bewildering deviations in the party line among the various schools of critics. It was thought in some quarters that the "Form Critics" would strike despair into the ranks of those continuing the quest. However, Dean Rollins and his wife, both of them devout Churchmen and conscientious scholars, take all the critics, higher and lower, in their stride and come up with a portrait of Our Lord and a study of His ministry that meet the strictest demands of the historical method and do full justice to the majesty of the theme.

The outstanding merit of their work is the demonstration that the Divine Ministry of Jesus shines forth with greater, rather than lesser, radiance when the critics have done their best (or their worst) with the texts. This should have been apparent to the faithful from the beginning of this war of words more than a century ago. The transcendent drama of Redemption had been fully enacted on earth and transferred to Heaven before a line of the New Testament was written. When the Mystery was later communicated through the media of oral tradition and Aramaic and Greek literary forms, the wonder is that the texts afford so few difficulties to modern scholars.

To many incidents in the ministry of Our Lord the writers bring new light and deeper understanding, particularly in the case of the Feeding of the Five Thousand and the Transfiguration. They also make wide use of the recent contributions of the best workers in the field, e.g. the Roman Catholic Joseph Blinzler, and the Jewish scholar, Joseph Klausner.

There is an excellent bibliography, also two indispensable indices.

S. T.

THE ANGLO-SAXON MISSIONARIES IN GERMANY. Being the lives of SS. Willibrord, Boniface, Sturm, Leoba, and Lebuin, together with the Hodoeporicon of St. Willibald and a selection from the correspondence of St. Boniface. Translated and edited by C. H. Talbot. Sheed and Ward, New York, 1954. Pages 234. Cloth, price $3.50.

Cowley

THIS is the second volume in the new series entitled THE MAKERS OF CHRISTENDOM. It provides us with a highly-illuminating description of the evangelization of parts of Germany and of some of the key personages of the eighth century who participated in that great enterprise.

The bulk of the volume deals with the life and work of Saint Boniface whom we come to know and appreciate as we trace the drama of his life from his boyhood near Exeter, England, to his martyrdom with thirty of his companions at the hands of the heathen Frisians. The life of Saint Boniface was written by Willibald, a priest, who, at the instigation of Bishop Lull, Boniface's successor in the bishopric of Mainz, collected information about the saint from his disciples. But of greater historic value is Boniface's own correspondence, not only for what it reveals about the man himself, but for its portrayal of ecclesiastical problems of the day — missionary enterprise, internal disciplinary procedure, church organization, the founding of religious houses. This is first-rate source material both for the scholar and the ordinary reader who wants to know what is meant by "the zeal of the blessed martyr Boniface".

The other biographies deal with less familiar personages — St. Willibrord, St. Willibald, St. Sturm, St. Leoba, and St. Lebuin. The "Life of St. Lebuin" is tanalizingly brief, and the other biographies omit much that the reader would like to know, but he cannot lay down the volume without feeling tremendous admiration for those who were so on fire with the Gospel that they had to talk about it widely. R. C. S.

CATHERINE OF SIENA by Sigrid Undset, Cloth. 293 Pp. Sheed & Ward, 1954. $3.50.

ST. CATHERINE OF SIENA, like St. Francis of Assisi, has always cast her spell over hagiographers and so it is no wonder that Sigrid Undset, the noted author of the famous trilogy "Kristen Lavransdatter", and a lover of the Mediaeval period, should have been fascinated by her.

In an age when women did not have political careers and when the sphere of women's influence was normally very limited, Catherine emerges as a burning figure of tremendous power. And yet, withal, there is nothing in the least of the virago about Catherine. Sweet, tender and loving with her spiritual "family", always gay and "laughing in the Lord", she is an amazing personality: a visionary,

a contemplative, who yet influenced both Church and State, guided and directed Popes, and affected the leaders of her time.

Mme. Undset has carefully studied the sources and has given a most readable and interesting account of Catherine's life and activity. But somehow one feels that Mme. Undset never quite comes close to "la Caterina" herself. It is an objective account of Catherine's active life, above all. Perhaps, in her humility as a laywoman, Mme. Undset thought further analysis of the saint's interior life should be left to Religious.

The translation is beautifully clear and smooth.

R. M. G.

GUILLAUME DE MACHAUT by Siegmund Levarie. Cloth, 110 Pp. Sheed & Ward, 1954. $2.50.

THIS book, slight in size but not in worth, about the famous French composer of the 14th century, is the second in a series on Great Religious Composers.

Although Machaut's compositions were practically all secular, it is his famous polyphonic Mass by which he is remembered today. A Canon of Rheims, he was a poet as well as a musician, and it is stated that Chaucer, who may even possibly have met Machaut, owed much to the latter's literary work.

In regard to his life, Machaut was a product of the age in which he lived, and, as Mr. Levarie remarks, " a canon but no saint".

Mr. Levarie gives us a most careful, clear, and able analysis of Machaut's masterpiece, his Mass of Notre Dame. This Mass is "isorythmic" and held together by a *cantus firmus*. Of tremendous difficulty because of its intricate rhythm, it is, of course, completely beyond the powers of any ordinary choir or group of singers. It has been performed, however, in recent years in New York and Chicago — and also, by the New York group, in Cambridge.

Mr. Levarie has given us a most interesting and readable study of Machaut in the setting of the period in which he lived and a most valuable analysis of his Mass. R. M. G.

LIFE IN CHRIST. By G. B. Verity. (Greenwich, Conn: The Seabury Press, 1954.) Cloth. Pp. 224. $3.00.

THE author describes his book as "a short study in biblical theology." That he should attempt such an enterprise in this age of rampant empiricism may be a sign that the one-time

Queen of the sciences is aspiring to regain her throne. Certainly his approach is as unconventional as it is daring. He takes for granted the great postulates of the Faith, and proceeds to an analysis of the inner meaning of certain "magical words": in Christ, regeneration, righteousness, the image of God, wholeness and holiness, fellowship, eternal life, love, predestination, election, atonement, and coinherence. This last word he reserves for especially elaborate treatment.

To the modern man-of-the-street, even though a professing Christian, these words are often vague abstractions that carry little connotation of the fundamental spiritual realities underlying their symbolic verbal forms. Mr. Verity undertakes to bring them to life for Twentieth Century believers. He is at home in comparative philology, in the Hebrew and Christian sacred writings, in the works of the Church Fathers, and, most important of all, in his appreciation of mystic insight.

One difficulty with the writings of mystics has always been the inadequacy of communicating to non-mystics their own immediate intuitions of God. St. Paul described himself as "a man in Christ." The phrase would have been unintelligible to the Emperor Claudius or the historian Tacitus. Yet it was overwhelmingly true. How true, and in what sense true, is the theme of the present book.

Its special value lies in the author's ability to interpret the experiences many great Christian mystics in a language understanded of ordinary people. S. T.

THE CHURCHMAN'S HERITAGE. A Study in the Ethos of the English Church, by E. G. Knapp-Fisher, Priest of the Oratory of the Good Shepherd, England. The Seabury Press, Greenwich, Connecticut. Cloth, Pp. 96, ix, price $2.25.

THIS small book is illuminating and instructive in two ways. First it shows that "the Church of England has consistently sought to strike a mean between the Roman exaggeration of authority into authoritanism, of development into wholesale innovation; and the Puritan reduction of authority to near-antinomianism." In the author's opinion, "the meaning and scope of authority remains the only really significant ground of the clevage between Canterbury and Rome."

Secondly, the book points out how the peculiar genius of the English for compromise, when applied to the Church resulted in a

middle-of-the-road theology; the clinging to the old and true, but not without due critical consideration in the light of reason. It is this innate conservatism allied with intelligence which steered the English Church through difficult times in the past, and is still its guiding principle. This attitude is not easily understood or appreciated by those outside England; but its effectiveness is manifest. The English Church has had its full share of saints, martyrs, and scholars; as well as the plain hard-working God-fearing ordinary folk.

P.

THE DEVIL'S HUNTING GROUNDS, by Harry Blamires. Cloth, 162 Pp. Longmans $2.00.

THIS account of a "visit" to the outskirts of a nebulous purgatorial realm, in the course of a critical operation, is hard to characterize. There is a lot of sound teaching and criticism in it, and some that isn't! It is clever but the wit is often so mordant, so full of seeming personal dislikes and innuendos, that it ceases to be very funny. It lacks the depth and the wisdom and insight of the *"Screwtape Letters"*.

Incidentally, I don't think I have ever encountered in reading more unattractive "angels". Mr. Blamires is at pains to insist that they are "solid" but they also emerge as *stolid* — and resemble rather stuffy House Prefects.

R. M. G.

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